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A
SERMON
Preach'd before the
QUEEN
AT
St. JAMES's

On Thursday the 17th of *February*,
being appointed for a Day of Thankf-
giving to Almighty God, for our many
and great Successes throughout this
last Year.

By THO. MANNINGHAM, D. D. *Dean of
Windfor, and Chaplain in Ordinary to Her
Majesty.*

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L O N D O N,

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Ecclef. Chap. VII. Verf. 14. former Part.

In the Day of Prosperity, be joyful; but in the Day of Adversity, consider.

THE latter Part of this Text may seem a little too dark and melancholy for the present Occasion; but yet I cannot see, but when both Parts are taken together, the Whole may be no ways unsuitable to what we are now doing, *viz.* The keeping a Day of *Thanksgiving* in a *Mourning Chappel*.

Tho' some may be uneasy at the hearing, at this Time, any Thing said upon the Subject of *Adversity*, yet I presume, that the *Best* of my Auditors may be of another Mind; for tho' the *Passion* of Her Sorrow may be pretty well abated, yet the *Consideration* and *Wisdom* which She farther learnt in Her *Day of Adversity*, will always remain with Her.

War, tho' we have Success in it, is so direful a *Calamity*; and we must pass over, at least in our Minds, such Heaps of Slaughter and Ruin, before we can think of Rejoycing: That the *Day of Adversity*, do what we can, will mingle it self with our *Day of Prosperity*, and they will have as near a Neighbourhood in some Part of our Affairs, as they have in the Text.

However, I shall invert the Order of these Sentences, and begin with the last Part, because the other will be most seasonable to conclude with. And I hope, that a few *serious* Reflexions will not spoil our present Joy, but rather set it off the better.

I. *In the Day of Adversity, consider.* Human Life, at the best, is but a Sort of Chequer-Work, and for the most Part, the dark Colour abounds; so that He who is not provided with *Consideration* to support him under the worst State, wants half the Wisdom that belongs to his Condition in this World; and even in the *Day of Prosperity* will be to seek for any Thing of true Happiness.

God therefore has set the one over against the other; and as it is the Wisdom of His Providence to temper our Condition as He thinks fit, so it is our Duty to accommodate our selves to His Allotments. Each State will engage us in some particular Exercises of Religion; and the Vicissitude of both, will best serve to perfect our Holiness.

Consideration is a great Duty of it self, and leads to others as great. It is the Foundation of all true Wisdom, the ready Application of what we habitually know to the various Circumstances of what we are to think and to do. But here in the Text, where we are bid to consider in the *Day of Adversity*, it immediately leads us to the most indispensable Duty of that State, *a full Trust in God*; which is much better than to trust in Prosperity; which, tho' it may be gladly receiv'd as a Guest, must not be rely'd upon as a sure Friend; for this may betray us, but the other is the very Centre on which we ought to be fix'd; which will make us wise in every Condition, and safe in every Event; it being that which Adversity requires, and which it best teaches.

Man wants but little Reflexion on himself,

self, to see the absolute Necessity of trusting in God in all the Troubles of this Life; and 'tis strange if he meet not Troubles enough to bring him to this Consideration. When, by an Experience of what he suffers, and by a Survey of his own Weakness, he shall find it necessary to go out of himself for some sure Support, I am certain he will not find that sure Support in the Compass of the whole Creation; which has nothing but Vanity writ upon it by King Solomon himself, in large and capital Letters.

There is nothing but the infinite Wisdom and Goodness of God, and his eternal Nature, that can give us true Security, and a full Repose. We are made with such Dependencies, blended with such Infirmities, encompass'd with such Difficulties, as if we were purposely design'd to have only so much Strength as to get out of our selves, and to bring all our Infirmities to him who made us, that by a full Reliance on his Power, we may in some Sense be created again, and find our everlasting Support in those Attributes which first brought us out of Nothing.

As this Trust in God can alone sustain us, so it is a noble Way of *honouring* our Maker; for All-sufficiency, or an infinite Fulness, is best acknowledg'd by our *receiving* from him; and a main Part of our Duty consists in fitting our selves to receive his Favours. Adversity then is the sure Way of training us up, to give him the truest Honour, and to partake of his best Mercies; and besides, it is a wise Provision of his, that when Prosperity comes, it may not hurt

us ; and that, when all Tryals are over, we may be safely plac'd in the higher Stations of Happiness, and never fall from thence, as the Angels did, who never knew *Adversity*.

For when God has thoroughly exercis'd us in the Way of Faith, and Hope, and Trust, and Patience, and Resignation, which are the proper Vertues of this State ; when He has taught us to see Him through a Glass darkly, and yet to adore Him with all our Powers, to depend intirely upon His Providence, which has such Perplexities, that we cannot see through, and such Depths as we cannot comprehend ; when He has try'd us with many Difficulties, and found us true to all the Laws of Discipline ; then will He lay by all the stern Authority of a Governor, and shew us all the Indulgence of a Father ; and fully inflate us in that *glorious Inheritance*, for which He has so carefully prepar'd us by a Course of severe Vertues.

Consider farther, that there are some peculiar Degrees of Holiness, which are best obtain'd in the Day of Adversity.

When one reads the Description that *Job* gives of his own Righteousness, in the xxixth and xxxist Chapters of that Book, one would be apt to conclude, that he was then so good and so perfect a Man, that nothing more could be reasonably expected from him in this imperfect State of Life ; but God had *new Perfections* to add to that Soul, which could be work'd up only in a Day of Adversity ; for he then receiv'd such enlarg'd Conceptions of the incomprehensible Majesty of God, such mean Thoughts of his own former Righteousness, and such a just Confusion

fusion for having insisted so much upon his own Integrity, that he sums up all at last in this most humble Confession; *I have heard of thee by the Hearing of the Ear, but now mine Eye seeth thee; wherefore I abhor my self, and repent in Dust and Ashes!* xlii. 5, 6. He had heard of God by the soft Whispers of Conscience; he had heard of Him by the faint Reports of Nature and Reason; but towards the End of his Afflictions, he saw God's Wisdom, and Power, and Providence in so clear a Light, with so full a Conviction, and in such a glorious Manifestation of His infinite Perfections, that he might with great Reason say, *Now mine Eye seeth thee!* tho' even then God spake to him out of a Tempest and Whirlwind; and tho' Clouds and Darkness were then round about Him, yet he plainly saw that Righteousness and Truth were the Habitation of his Throne, and that in great Faithfulness He had caus'd him to be troubl'd.

And if *Job* was so just and so good a Man in his former Prosperity, what an excellent Saint do we think he must needs have been after his inward Senses were so fully open'd by Discipline; after he had been taught a new Wisdom in the School of *Adversity*, and was able to make an unanswerable Apology for the Providence of God in all its Dispensations?

Consideration, Trust in God, Patience, Resignation, --- are those Duties for which the Gospel was especially calculated; they give us a new Understanding in the Ways of Godliness, a more exquisite Relish of the Book of *Job*, of the Psalms of *David*, and of the Sufferings of Christ: We have another Taste and Pleasure,

sure, when we read these solemn Truths with a Comment of Afflictions: Then Fountains of Consolation spring up in several Passages of the *Scriptures*, which we never perceiv'd in our former Reading; for Prosperity, tho' never so prudently us'd, gives a strange Flatness to the great Things of Religion, and seldom admits us to the most inward Recesses, the *Sanctuary* of the divine Wisdom: But then all its Truths and Promises are exceeding great and precious, when our Condition most wants them, and our Interest in them is best secur'd.

Now, in this short View of Things, which the *Consideration* in the Text has set before us, may we not perceive, that *Prosperity* and *Adversity* come somewhat near a Poize? For the latter may as much out-weigh in *Spiritual Advantages*, as the other does in a *natural Desirableness*; so that a wise Man knows not which to prefer, but (as it is a main Part of his Wisdom so to do) he leaves that wholly to God's Disposal, and only begs for the *Vertues* of that *State*, or of that usual *Mixture* of Good and Evil, which shall be assign'd him. And now I turn to the brighter Part of my Text.

II. *In the Day of Prosperity, be joyful.*

1. Let us see what Reason we have to call this Day of our Thanksgiving, a Day of Prosperity.

2. What the Duty of being joyful in this Day, requires of us.

We have, for some Time, look'd on the exorbitant Power of *France*, as the last Age did on that of *Spain*, as an unsufferable Bar to the common Happiness of *Europe*; and the ill Designs, and barbarous Cruelties of both those Powers
against

against the *Protestant* Cause and Professors, have made them equally abhorr'd by all who know and value the true Christian Religion.

Now, the weakning of the Power of *France*, tho' carry'd on by great Difficulties, Expences, and Losses, is no mean Part of our present *Prosperity*; and is a fair Way to something more compleat. 'Tis *Prosperity*, in that it brings us nearer towards what we chiefly design, in that it answers to the Intent of all our warlike Undertakings, and tends to that secure and lasting *Peace* which we so vigorously contend for: And I hope it is no Disparagement to the *Prosperity* of this Day, that in the Compass of this warring War, we have had many such Days already.

What of this Nature we have hitherto enjoy'd, has been heartily and eloquently accounted for, by several Persons imploy'd on this Subject; but a new History of Success, calls for a new Order of Thoughts, and a fresh Spring of *Thanksgivings*.

My Business at present, is not to give you a long *Narration* of what You know much more exactly than I do; but only to observe some of the wonderful Footsteps of *Providence* in these Transactions, and of its Favour in our Behalf; and where the Under-Agents have well perform'd their Duty, to give them their just Commendation.

The famous Siege of *Lisle*, tho' slowly, yet effectually carry'd on, and ending at last with all the Glory that belongs to such a *Master-Piece* of War, is the most remarkable Scene that enters into this Day's *Prosperity*. Tho' it were often

often interrupted, by calling off great Detachments for sudden Excursions, and for sure Convoys, yet it was still warmly renew'd, and might have been sooner dispatch'd by an unchristian Waste of Lives, had nothing but Destruction and false Honour, been the inspiring Principle: But here was a rare Conjunction of Piety and Valour, such an over-ruling Influence of pure Courage and Wisdom in the Conduct of that warlike Undertaking, as had nothing of Ambition, but much of Humanity in it. A Siege does not usually afford much Variety, only a Vigilance and Readiness in repelling all Manner of Sallies, and in making all seasonable Assaults, a Resolution in maintaining of constant Batteries and Approaches; and all these are very legible in the Descriptions that are given us of that Action: But there was one peculiar Circumstance which seems to enhance the Honour of this Siege; a vast Army of our Enemies moving almost round the Place, and never able to raise the Siege; altering their Encampments, changing their Positions, still seeking after some Point that might be *fortunate* to them! as if, like the King of *Moab* against the *Israelites*, they hop'd to prevail against us, not by Battel, but by *Enchantment*; and really, great *Distresses* do oftentimes carry despairing Armies and Courts into something of Magick or Superstition.

Young Generals were sent into the Field, warm with Hopes, and confident of their first Fortune; the secret Conduct all the while under an older General, proud of his Experience, and jealous of his Honour; and afterwards, an *overthrown Prince*,

Prince, almost desperate with Discontent, and on all Occasions fir'd with Revenge, breaks in upon us on a sudden with new and violent Attempts, and with the Promise of a close-lay'd Treachery, to lure his rapid Motion. But lo! thro' the Providence of God, and a superior Genius in our Generals, and an ascendant Courage in our Forces, and those of our Allies, they all fell under their several Disgraces, and felt the Weight of a declining Empire.

One Thing more is so very remarkable, that it cannot well be omitted, *viz.* That we pass'd the *Scheld* that very Day that our *August Assembly* met in Parliament; to shew us what a mighty Influence a Conjunction of our *Councils*, and of our *Courage*, may have, through the Blessing of God, in all our Successes. The unanimous *Resolves* of our Parliament, make as loud a Report as our *Cannon*, and are as formidable to our Enemies; and well they may, for they animate our whole *Confederacy* with a new Soul of additional Strength, continually circulating in larger and larger Supplies.

Our Army easily pass'd over those Obstructions, which our Enemies had been long projecting against us; who, to give them their Due, are very *ingenious* in casting up Lines, fortifying of Camps, making of Dams, and the like; but as Providence disposes Things, 'tis only to make their *Defeats* and *Flights* more ignominious.

When this *River* was pass'd, the very *Fame* of our *General's* Approach rais'd the Siege of *Brussels*; where the chief Manager of that Enterprize fled with his usual Swiftnefs, when he turns his Back to Danger, as if he had not yet recover'd
from

from that Consternation wherewith he fled from his own Territories.

And here I cannot but make a Stand, to admire the Retaliations of the divine Providence; that the *Bavarian* House should be forc'd to drop those *Honours* and *Spoils* of the *Palatinate*, which aless glorious Reign of ours, once tamely suffer'd to be *lost* and *divided*! And that the same *Palatine Family*, which was then so shamefully *abandon'd*, should be now so 'honourably establish'd into the next Succession to the Kingdom of *Great Britain*: So fortunate, or rather so happy a Thing, it is, to have *suffer'd* for the *Protestant Religion*! And as to *our Elector*, who, out of a true Greatness of Mind, was content to make the *least Figure* in this Campaign, upon a right Judgment of Things, he may, in some Sense, be said to have made the *greatest*; for it is something more than *Heroick*, to benefit Mankind by *Condescension*; and to disregard his own Honour, for the better carrying on of the *publick Good*.

A most *favourable Season* attended the last Undertaking of this Campaign, where those *Towns*, which were lost by Treachery in the Spring, (but then gave us the Occasion of a most glorious Victory) were all gather'd up again in the Conclusion of the Year: So that we may apply to our Enemies those Words of the Psalmist, *The Proud have slept their Slæpy, and all the Men whose Hands were mighty, have found nothing*, Psal. LXXVI. v. 5.

And what a happy Instrument, under God, is our most *Renown'd General*, whose Character increases every Year, as new Difficulties draw out new Discoveries of his Wisdom, and Valour, and Conduct, and Perseverance in the same noble Design; and of his being truly *consummate* in all military Arts and Virtues! We have known him brave and forward in sudden Dangers, and eminent in the Felicity of swift Success; and now we have seen him try'd in all the various Exercise of warlike Wisdom, under the Delays of Victory, with an Attention to every Accident,

cident, and a Mind watchful in every Post of Prudence, providing the true Remedy for every cross Emergency; generously eager in the Heat of Action, and yet as remarkably excelling in the Cautions and Patience of Valour. What can be farther added, besides one more Campaign, to finish this War, and his own great Character?

This is some Part of that *Prosperity* for which we are met this Day, to return our Thanks to God, and to shew our selves joyful for His good Providences in our Behalf; and what the Duty of being joyful in this Day of *Prosperity* requires from us, is the last Thing I am to speak to.

1. It calls upon us to express our Thanksgivings to God in *Psalms, and Hymns, and spiritual Songs*; to celebrate Him in His publick Worship, with Frequency of Attendance, and Chearfulness of Performance; to delight our selves in the Lord, and to be telling of His Goodness from Day to Day: And surely there wants but little Invitation to the Love of God, when we abound in the Testimonies of His Love to us; when we walk in the Light of His Countenance, and when the main Part of our Religion is to tell of His Goodness, and to bless Him for our Happiness; but then we must endeavour, that the Satisfaction we find in glorifying God, may far exceed that which we feel from the Enjoyment of temporal Favours: Like the good *Israelites* in ancient Times, we must look upon the Blessings of this Life, as the Types and Pledges of those that are heavenly and eternal: We must work up our Gratitude to that Height which our Prosperity calls for, and distinguish our selves by a Zeal in Duty, as God has distinguish'd us by a long Course of Mercies.

2. A joyful Heart, under a due Sense of Prosperity, will be extending it self in the proper Acts of Kindness and Benificence; 'twill be a flowing Conduit, to convey to others those Refreshments it self receives from the Fountain of Goodness, and it will find its own Comforts still more pure, by being in a
constant

constant Motion of free and generous Communication, and by running out in several Streams of Charity, and of doing Good. The abounding in this Virtue, puts *Prosperity* into its right Chancel; here it goes on in a regular Course, here even an *Overflowing* can be no Damage, because it gives a *Fruitfulness* where it overflows, and yet loses nothing of its true Fulness, but rather receives additional Streams of new Satisfaction and Delight.

3. Temperance, Moderation of Passions, and a wise Humility of Mind, are Vertues which belong to the *Day of Prosperity*: For Plenty has many Snares mingl'd with it; Riches are apt to swell Men into Pride, and where there is an Abundance, there are continual Temptations to Excess. They to whom God hath given all Things richly to enjoy, have more especially need of Moderation to bound that Enjoyment, and of a wise *Mind*, to see thro' their own Greatness, and often to contemplate their Mortality in the midst of their Splendor. When others call 'em happy, they must acknowledge, 'tis what they have not deserv'd; when they are commended for doing Good, they must reproach themselves for having done no more; they must deny themselves in many Things, when they have every Thing at Command. In all their rich Equipage, their distinguishing Apparel, their lively Conversation, and their Variety of Diversions, they must take Care that their Wisdom remain with them, which will help them to see thro' all the *Vanity* of meer worldly Things, and give no Occasion to the World to censure *theirs*.

4. If the main Part of our *Prosperity* may be reasonably thought to flow in upon us, on the Account of that exemplary Piety on the Throne, which God continues to reward in so conspicuous a Manner; then what chearful Obedience ought we to pay to that *eminent Pattern of Goodness*, and that *sacred Pledge* of our *Prosperity*? How ought we to conspire, in our several Stations, by all our Counsels, Endeavours, and Actions, to give that *Ease* and *Happiness*

to Her, which She, by a Blessing on Her Vertues, procure for us?

5thly and lastly, All the Ingredients of Prosperity, are of that soft and healing Nature, that one would think, that they should not fail of sweetning our Tempers, and of making us to live in Love and Friendship with one another. God has bless'd our Great Generals of the Confederacy, with such a mutual Affection, and with such a Unity of Design, that they fight against our Enemies, as it were under the same Star, and are doubly powerful by acting all Things with so perfect an Agreement.

Methinks this should teach us to maintain the same auspicious Union in all our civil and religious Affairs; especially in our religious Concerns, that our Church may be as terrible to our Enemies, as our Camp, as terrible as an Army with Banners, Cant. VI. 4.

The fatal Distinction of High and Low Church, or a Jealousy that some had too much Zeal, and some too little, was the most effectual Step to the utter Ruin of the Reform'd in France. Synods, or general Assemblies, were exasperated and divided by false Patrons, who had no other Design, but to compass good Stations at Court by their Divisions, and to make themselves honourable by their Disgrace; but whoever shall trust Religion to the Patronage of those who have no Verne, must be very weak in their Judgments, or very strong in their Passions.

Our Day of Prosperity may quickly be clouded, unless we take Care to remove our Sins, and our Quarrels. God would have fed the Israelites with the finest Wheat-Flour, and with Honey out of the stony Rock, would He have satisfy'd them; but their Wickedness, their Murmurings, and their untoward Temper, turn'd away the Current of His Blessings: *My People would not hear my Voice, so I gave them up to their own Hearts Lusts, and let them follow their own Imaginations.* Psal. LXXXI. 17. But whilst our two main Springs run clear at Head, in a most pious Wisdom and exemplary Holiness at Home, and in a virtuous Magaanimity

nimity *Abroad*, we have some Hopes, that our Motions towards publick Happiness, may fully succeed at last. And how glad am I to pass over *Complaints* as soon as may be, and to dwell on such *Gratuities* as may be justly paid! For what a painful Thing would it be to all true Lovers of God, and of their Country, not to be suffer'd to speak freely in the Commendation of our chief Governors and Benefactors, for fear of betraying the just Rights of Religion and Vertue? But when by a wise and happy Administration of publick Affairs, and by an excellent Spirit of Piety and Wisdom, they render themselves fit to be admir'd, and in their Goodness and Greatness we can see more of the divine Image; what Blessings do they give us, in making themselves *worthy* to be belov'd and prais'd! Their *own Excellency* raises in us all those Honours of Thought, and that Joy of Language, which ought to be employ'd, whenever we speak of their *Persons* or *Actions*.

To conclude, you have now heard some of the Duties and Advantages of a *Day of Adversity*, and what Vertues belong to a *Day of Prosperity*; and you may easily perceive, that *both* together, as these *Days* are usually temper'd by the *divine* Hand, do most effectually conduce to the best Improvement of the Soul; for to be for some Time under the most solemn Instruction that the deepest *Sorrow* can suggest, and to have often those Enlargements of a *thankful* Heart, which a Series of *glorious Successes* may reasonably inspire, takes in the whole Compass of the *Christian Vertues*, and of that *imperial Wisdom* too that rules the Throne; It makes *Greatness* safe, as well as highly valuable; for thus *Mortality* and *Grandeur* may dwell most happily together: And since the good and wise Providence of God has so well prepar'd *Your Majesty* to bear a great and long *Prosperity*, may all the Remainder of Your Days be brighten'd, either with a Succession of *Triumphs*, or with the serene Joys of a well-establish'd *Peace*. 22 JY 63.

To God the Father, God the Son, and God the Holy Ghost, be all Honour, Glory, Power, Praise, and Thanksgiving, both now and for evermore. Amen.

F I N I S.

